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Ravigupta and his Nīti Stanzas (I)[1]

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In several of my previous papers I have given some information about the eight *nīti* works which have been translated into Tibetan and can be found in the Tibetan Tanjur, there forming the subsection of *Thun moṅ ba lugs kyi bstan bcos* or "The science of general prudent conduct in worldly affairs." In the Peking Tanjur the whole section consists of eight texts containing moral maxims of various kinds with a total of 1,117 stanzas, followed by four short texts on the analysis of bodily signs.[2]

In my opinion, the most important and valuable among the eight *nīti* works is Ravigupta's *Āryākoṣa.* In the commemoration volume for the late Prof. WATANABE I have given the following brief description of the work which I quote here for the sake of convenience:[3]

> The *Āryākoṣa* is a collection of 145 stanzas all of which[4] were composed in the Āryā metre which gave the work its title. The work is available only in its Tibetan translation which was done in the ninth century AD and later incorporated into the Tanjur. The *Āryākoṣa* has not yet been edited or translated. A critical edition, translation and study by the present writer is under preparation.
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> Stanza 1 of the *Āryākoṣa* is an introductory stanza, stanzas 144 and 145 are concluding stanzas. Stanzas 2-143 contain moral maxims 90 per cent of which follow the *arthāntaranyāsa* principle. Forty-two of these stanzas could be identified in other anthologies of Sanskrit verses like Vidyākara's *Subhāṣitaratnakoṣa* (1 stanza), Jalhaṇa's *Sūktimuktāvalī* (5 stanzas), Sundara-

[1] I am indebted to my Ph. D. student Andrew MORE MA for checking the English on very short notice and to Mitsuyo DEMOTO for her careful proof-reading. Of course I am solely responsible for the final text.

[2] In the Peking edition of the Tibetan Tripiṭaka this section can be found in vol. *go* of the sūtra commentaries (*mdo 'grel*), fols. 140b1-204b6, Nos. 5820-5831 of the Otani Catalogue. In the Derge edition it can be found in vol *ṅo*, fols. 99b4-153a7, Nos. 4328-4338. There it forms a separate section that contains seven more works of a different nature.

[3] Quoted from: "Notes on Buddhist Sanskrit Literature. Chronology and related topics", *Studies in Original Buddhism and Mahāyāna Buddhism in Commemoration of late Prof. Dr. Fumimaro Watanabe* [= *Watanabe Fumimaro hakushi tsuitō ronshū. Genshi bukkyō to daijō bukkyō*], ed. Egaku Mayeda, Kyoto 1993, pp. 31-58.

[4] Perhaps with the exception of the last stanza, No. 145, which consists of nine syllables per line in its Tibetan translation, in contrast with the seven syllables per line in stanzas 1-144.

pāṇḍya's *Nītidviṣaṣṭikā* (9 stanzas), Sūrya Kāliṅgarāja's *Sūktiratnahāra* (11 stanzas), Śārṅgadhara's *Paddhati* (6 stanzas), and Vallabhadeva's *Subhāṣitāvalī* (40 stanzas). All of these anthologies are later than the Tibetan translation. We can therefore assume that the *Āryākoṣa* is an original composition and that the other works quote from it, either directly or indirectly. It cannot be said whether its author is identical with the writer on medicine who wrote the *Siddhasāra*[1] or the Buddhist philosopher who wrote a *Vr̥tti* on Dharmakīrti's *Pramāṇavārttika*. The introductory stanza and the concluding portion (stanzas 141-5) make it clear that Ravigupta was a Buddhist:

1. (To him) who is in every (possible) respect
Endowed with virtues and has abandoned vices,
Who is a protector of the whole earth,
To him I always pay homage.[2]

141. That shameless person
Who has acquired wealth by *donations* (given to him)
And who does make *donations* to those in distress
Will in future not receive (any) *donation*
On account of the *wrath* (caused by him).

142. As long as the noble one does not show *energy*
(His moral) faults will become stronger and stronger.
By (the application of) *energy* the wise one
Should not be terrified with regard to mean *defilements*.

143. One should (first) burn
The dirt "*propensity* towards *defilements*"
With the fire "*wisdom*" and (then) sprinkle it
With the water "*meditation*"
So that it will split into one hundred pieces
Like chalk which is (first) burnt into stone
(And then sprinkled with water
So that it will split into one hundred pieces).[3]

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[1] Cf. R. E. EMMERICK, *The Siddhasāra of Ravigupta*, Wiesbaden 1980.

[2] This stanza does not mention the Buddha himself, however it is obviously modeled upon *Ratnāvalī* 1.1: *sarvadoṣavinirmuktaṃ sarvair guṇair alaṃkr̥tam* | *praṇamya sarvajñam ahaṃ sarvasattvaikabāndhavam* || and perhaps also influenced by *Prasādapratibhodbhava* 1.1: *sarvadā sarvathā sarve yasya doṣā na santi ha* | *sarve sarvābhisāreṇa yatra cāvasthitā guṇāḥ* || .

[3] In stanzas 141-3 four of the six "moral perfections" (*pāramitā*) are mentioned directly: "giving" (*dāna*), "energy" (*vīrya*), "meditation" (*dhyāna*), and "wisdom" (*prajñā*). "Wrath" or "anger" is the opposite of "forbearance" (*kṣānti*), the third *pāramitā*; hence only "morality" (*śīla*), the second *pāramitā*, is omitted. "Defilements" (*kleśa*) and "propensity towards defilements" (*kleśavāsanā*) are

144. The path which is followed by the magnanimous ones
Is also practised by others.
(I) have first reflected upon it
And then spoken about it
So that one may somehow rejoice in it.

145. May (my words) therefore
Produce abundant fame and glory
As long as the God of Death
Who is able to swallow the Three Worlds
Lets his club fall down on human beings
Because they have burnt
With the fire of manifold vices
The seed which had been produced by good deeds.[1]

> The main part of the work is of a general nature and strictly avoids specific Buddhist topics. Within the genre of *Nītiśāstras* it is a work of the first order and it has later exercised considerable influence upon the most popular Tibetan work in the field, the *Subhāṣitaratnanidhi* or *Legs par bśad pa rin po che'i gter* by Sa skya Paṇḍi ta.[2] The upper limit for the composition is determined by the date of its translation into Tibetan, i.e. the ninth century AD, the lower limit is the latter half of the second century AD if my contention is correct that stanza 1 of the *Āryākoṣa* was influenced by *Ratnāvalī* 1.1 and/or *Prasādapratibhodbhava* 1.1.

I have deliberately quoted the original text without any correction or alteration in order to demonstrate the progress that became possible through a lucky coincidence only a few years after the publication of the paper from which this passage is quoted. First, however, I would like to relate my reasons for beginning to read the *Āryākoṣa* about 25 years ago. While waiting for my car to be repaired I read Ludwik STERNBACH'S paper "Ravigupta and his gnomic verses,"[3] just to kill time. In his paper STERNBACH had collected from various anthologies 69 stanzas that are attributed to an author named Ravigupta. In his learned introduction STERNBACH has meticulously brought together all of the information that is available in anthologies, catalogues of manuscripts and in Tāranāthas *History of Buddhism in*

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two more Buddhist technical terms used in these stanzas.

[1] The imagery of stanzas 144-5 is again common in Buddhist poetry.

[2] Cf. my paper "Zu den Quellen einiger Strophen aus Sa skya Paṇḍitas *Subhāṣitaratnanidhi*", in: *Tibetan and Buddhist Studies Commemorating the 200th Anniversary of the Birth of Alexander Csoma de Kőrös*, ed. by Louis LIGETI, Budapest 1984, (Bibliotheca Orientalis Hungarica, Vol. xxix/1), pp. 251-266.

[3] Published in *Annals of the Bhandarkar Oriental Research Institute*, 47/48 (1968), pp. 137-160.

India. Unfortunately these minor details did not permit him to determine Ravigupta's place or time.

The most striking feature of the 69 stanzas presented by STERNBACH is their metrical uniformity: all but 7 are composed in the āryā metre. When I realised this, all of a sudden I remembered that in 1965 I had read the first part of the Tibetan version of Ravigupta's *Āryākoṣa* together with its Mongolian translation with the sole purpose of practising Classical Mongolian. Back home I checked my notes and after I had identified the first Sanskrit originals of the *Āryākoṣa* stanzas in STERNBACH's list I became very optimistic and hoped that it would be possible to trace most of the āryā stanzas in the Tibetan translation. At that time I could identify only 35 of the 62 Sanskrit stanzas in the Tibetan *Āryākoṣa*. Later I was able to increase the number to 43 by searching through other sources.

The reason why STERNBACH himself had not seen the possible relationship between the stanzas that he collected and the Tibetan *Āryākoṣa*, even though he knew of the existence of the 8 *nīti* texts in the Tibetan Tanjur, can easily be explained. The text had not been edited or translated into any Western language, the name of the author is usually given only in its Tibetan translation Ñi-mas sbas-pa, and finally the title of the work is falsely reconstructed as **Gāthākoṣa* in the Derge and Chone editions.

In the spring of 1982 I spent two months in Tokyo as fellow of *The International Institute for Buddhist Studies*. This was a pleasant and fruitful time during which I was able to prepare an edition of the Tibetan text according to the four block prints of Chone, Derge, Narthang and Peking, a copiously annotated German translation in which all the known Sanskrit parallels are discussed, and also the draft of an introduction in which I tried to place the *Āryākoṣa* in its proper context. Nevertheless I never dared to publish my study because I felt that too many passages of the Tibetan text were not solved in a satisfactory manner. This was due to the following reasons:

1) The translator had decided to render the āryā stanzas in the ordinary Tibetan śloka, i.e. with four lines of 7 syllables each. As one can see from other Tibetan translations, an āryā stanza is usually rendered by 4 x 9 syllables because only then is it possible to give a complete translation in which each Sanskrit word has a Tibetan equivalent. As a consequence of this decision the Tibetan translation of the *Āryākoṣa* is extremely concise. Many words are abbreviated or entirely omitted, and particles are frequently omitted due to the requirements of the metre. Moreover, at many places the translation seems to be deliberately free, its style

being similar to that of the Tibetan version of Āryaśūra's *Pāramitāsamāsa*.[1]

2) Since the Tibetan text was not easily intelligible, it was more liable to textual corruptions in the course of its transmission. Thus the number of important variant readings is much higher than usual and in most cases it is almost impossible to decide which reading is genuine without knowing the wording of the Sanskrit original. The 43 stanzas, approximately 30 per cent of the whole text, for which the original Sanskrit was available to me, gave a good picture of these various problems and of the possible deviations between the original and the translation.

3) Being one of the earliest translations,[2] it contains many words and expressions belonging to the "old language" (*rñiṅ skad*) which is as yet not sufficiently analysed.

In 1993/4 I published a paper on "Prakrit Stanzas in an Early Anthology of Sanskrit Verses"[3] in which I quoted stanza 82 of the *Āryākoṣa*. Having read this paper, the late professor H. BHAYANI informed me in a letter that one of his colleagues, Nīlāṃjanā ŚĀHA from Ahmedabad, had edited another work by Ravigupta, the *Lokasaṃvyavahārapravr̥tti*, that also contains many āryā stanzas. At my request he sent me a copy of that booklet entitled *Ācārya-Ravigupta-viracita-Lokasaṃvyavahāra-pravr̥ttiḥ*, Ahmedabad 1986. The text was edited "on the basis of a photostat copy (no. 34744 of L. D. Institute of Indology, Ahmedabad) of the MS. No. 266 (1), from the collection of Palm-leaf MSS. in Śāntinātha Jain Bhandāra, at Cambay."[4] Dr. Śāha's booklet was privately published by her son and without the kind word from Prof. BHAYANI it would perhaps never have come to my attention. This was actually the third time that through a stroke of good luck I got access to the Sanskrit original of a work that I had previously studied very intensively on the basis of its Tibetan translation. The two preceding cases were with Jñānaśrīmitra's *Vr̥ttamālāstuti* and Haribhaṭṭa's *Jātakamālā.*

The *Lokasaṃvyavahārapravr̥tti* (henceforth LSP) consists of 268 stanzas. With the exception of stanzas 265 (vaṃśastha), 267 (puṣpitāgrā) and 268 (vasantatilaka) the metre is āryā throughout. When I analysed the LSP I found that it contains 142 stanzas from the *Āryākoṣa*. I discovered one of the three remaining stanzas

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[1] Cf. Naoki SAITO, *Das Kompendium der moralischen Vollkommenheiten*. Vairocanarakṣitas tibetischen Übertragung von Āryaśūras *Pāramitāsamāsa* samt Neuausgabe des Sanskrittextes. Marburg 2005. (Indica et Tibetica. 38.)

[2] It was done by Jñānaśānti and Dpal gyi lhun po'i sde at the beginning of the 9th century CE.

[3] In *Bulletin d'études indiennes*, 11-12 (1993-94), pp. 355-368.

[4] P. 8 of Nīlāṃjanā ŚĀHA's booklet.

in another source so that now all but two stanzas from the *Āryākoṣa* are available. This enabled me to replace my former unpublished study of the work with a new one that now presents both texts, the Sanskrit original as well as the Tibetan translation. I have handled each text separately and each version is accompanied by an English translation. I have also prepared a complete Tibetan-Sanskrit-English glossary and intend to add another Sanskrit-English-Tibetan glossary. The new study will comprise about 250 pages and will appear in the series "Indica et Tibetica."

While the planned edition of Ravigupta's *Āryākoṣa* will be heavily indebted to Mrs. ŚĀHA's edition of the LSP the Sanskrit text of the LSP has also been improved through a comparison with the Tibetan *Āryākoṣa*. This is evident in the case of stanzas 1, 3, 4, and 5 which are severely mutilated in the palm leaf manuscript. Most of the missing syllables could be restored with the help of the Tibetan translation. Moreover, in more than 70 cases the text of the LSP could be improved (including some mere printing mistakes) so that it seems worthwhile to present a new edition of the LSP that is accompanied by an English translation. Thus the precious Sanskrit source of the planned edition of the *Āryākoṣa* will be available in its entirety.

I will also include the appendix of those 25 stanzas that Mrs. ŚĀHA has taken from STERNBACH'S list and which do not belong to the LSP. Thus the amount of material presented here is twice as much as the *Āryākoṣa* alone. The reader will see that the additional stanzas are, by and large, of the same quality as those belonging to the *Āryākoṣa*. Because of its size, the edition will be published in two instalments.

I will now present, in the form of a concordance, the content of the LSP in comparison with the *Āryākoṣa* and other important anthologies of Sanskrit stanzas. The following abbreviations will be used:

A.A.R. A. A. RAMANATHAN of the Adyar Library and Research Centre (the translator of those stanzas in MSS for which no English translation existed)

ĀK Ravigupta's *Āryākoṣa* (a critical edition is under preparation)

APTE V. S. Apte, *The Practical Sanskrit-English Dictionary*, Poona 1957

Bhś *The Epigrams Attributed to Bhartṛhari*, ed. D. D. KOSAMBI, Bombay 1948

CNTT *Cāṇakya-Nīti-Text-Tradition* by Ludwik STERNBACH, 5 vols., Hoshiarpur 1963-1970

CR *Cāṇakyarājanītiśāstra*, as contained in CNTT

D. H. H. INGALLS *An Anthology of Sanskrit Court Poetry*, Vidyākara's *Subhāṣitaratnakoṣa,* trsl. by D. H. H. INGALLS, Cambridge, Mass. 1965.

Dvi *Nītidviṣaṣṭikā of Sundarapāṇḍya*, crit. ed, by S, JAYASREE, Adyar, Madras 1984

IS Indische Sprüche, Sanskrit und Deutsch, 3 Bände, hrsg. von Otto BÖHTLINGK, St. Peterburg 1870-3

Jmv Yaśodhara's commentary on Vātsyāyana's *Kāmasūtra*

JS Jalhaṇa's *Sūktimuktāvalī*, ed. Embar KRISHNAMACHARYA, Baroda 1938

LSP Ravigupta's *Lokasaṃvyavahārapravṛtti*

MSS *Mahāsubhāṣitasaṃgraha*, compiled by Ludwik STERNBACH, vols. I-VII, Delhi 1974 (I), Hoshiarpur 1976-1999 (II-VII)

PT *Tantrākhyāyikā*, ed. Johannes HERTEL, Leipzig 1904

Pts *Pañcatantra*, (textus simplicior), ed. Franz KIELHORN (I) und Georg BÜHLER (II-V), Bombay 1891-6

SKA Gopadatta's *Saptakumārikāvadāna*, in Michael HAHN, *Haribhaṭṭa and Gopadatta*, Tokyo 1992

SkV Vidyākara's *Subhāṣitaratnakoṣa*, ed. D. D. KOSAMBI and V. V. GOKHALE, Cambridge 1957

SRHt Kaliṅgarāya Sūrya's *Sūktiratnahāra*, ed. K. S. SASTRI, Trivandrum 1938

Suka *Śukasaptati*, ed Richard SCHMIDT, Leipzig 1893 (textus simplicior) and München 1898-9 (textus ornatior)

VS Vallabhadeva's *Subhāṣitāvalī*, ed. Peter PETERSON, Bombay 1886

LSP	**ĀK**	**Other sources**	**LSP**	**ĀK**	**Other sources**	**LSP**	**ĀK**	**Other sources**
1	1		**99**			**197**		
2			**100**			198	103	
3	2		**101**		VS 244	**199**		
4	3		102	58		200	104	
5	4		103	59		**201**		
6			104	60		**202**		
7	5		**105**		VS 408	**203**		
8	6		**106**			**204**		
9	7		**107**			**205**		
10	8		108	61		206	105	
11	9	cf. IS 3480 and MSS 1425	**109**			**207**		
12			**110**			**208**		

LSP	ĀK	Other sources	LSP	ĀK	Other sources	LSP	ĀK	Other sources
13	10		**111**			**209**		
14	11		**112**		VS 410	**210**		
15	12		**113**		VS 411	**211**		
16	13		114	62		**212**		
17			115	63		213	106	
18	14		**116**		VS 2883	214	107	
19			**117**			215	108	
20	15		**118**			216	109	
21	16		**119**			217	110	
22	17		120	64		218	111	
23	18		**121**			219	114	
24	19		122	65		220	115	
25	20		**123**		VS 2858	221	112	
26	21		124	66		222	113	
27	22		125	67		223	116	
28			**126**			224	117	
29	23		127	68		**225**		
30	24		**128**			226	118	
31	25		**129**			227	119	
32	26		130	69		228	120	
33			**131**			**229**		
34	27		132	70		**230**		
35	28	VS 2853, SRHt 199.141	**133**			**231**		

LSP	ĀK	Other sources	LSP	ĀK	Other sources	LSP	ĀK	Other sources
36	29		134	71		232	121	
37	30		**135**			233	123	
38			136	72		234	122	
39	31		**137**			**235**		
40	32		**138**			**236**		
41			139	73		237	124	
42	44		**140**			238	125	
43	45		141	74		**239**		SkV 1253
44	46		**142**			240	126	
45			143	75		241	127	
46		VS 2852, MSS 1496	144	76		242	128	
47			145	77		**243**		
48			146	78		244	129	
49	47		147	79		245	130	
50	48		148	80		246	131	
51		VS 235, SRHt 31.23	149	81		247	132	
52	49		**150**			248	133	
53	50		**151**		VS 413	249	135	
54	51		152	82		250	136	
55			**153**		VS 398	251	137	
56			154	83		252	138	
57			155	84		253	139	
58			**156**			**254**		

LSP	ĀK	Other sources	LSP	ĀK	Other sources	LSP	ĀK	Other sources
59			**157**			**255**		
60	52		158	85		**256**		
61	53		159	86		257	140	
62		VS 391, MSS 4771	160	87		**258**		
63			161	88		**259**		
64	54		162	89		**260**		
65			**163**			**261**		
66	55		164	90		262	141	
67	33		**165**			**263**		
68			166	91		**264**		VS 241
69			**167**			**265**		
70	34		**168**			266	144	
71			169	92		267	145	
72	35	VS 239, SRHt 48.140	**170**			**268**		MSS 11363
73	36		171	93		A1		VS, 1289, MSS 95
74	37		172	94		A2		Dvi 104
75	38		**173**			A3		Pts 4.110, VS 243
76			**174**			A4		Pts 1.365, JS 59.21
77			175	95		A5		VS 2850
78			176	96		A6		PT, 2.97, VS 2848
79	39		177	97		A7		VS 412

LSP	**ĀK**	**Other sources**	**LSP**	**ĀK**	**Other sources**	**LSP**	**ĀK**	**Other sources**
80			**178**			A8		JS 417.4, VS 2675
81			**179**			A9		CR 3.2, Bhś 34, VS 201
82		VS 396	**180**			A10		VS 2863
83	40		**181**			A11		VS 154
84			**182**			A12		Jmv, pp. 59-50
85	41		**183**			A12a		VS 2877
86	42		**184**			A13		VS 2683
87			**185**			A14		JS 110.13
88			186	98		A15		Suka 1660
89			187	99		A16		VS 2847
90		VS 155	188	100		A17		VS 2849
91			**189**			A18		VS 237
92	43		**190**			A19		VS 3111
93ab	56ab		**191**			A20		VS 236
94cd	56cd		**192**			A21		JS 96.3, VS 2416
95			193	101		A22		VS 415
96	57		194	102		A23		VS 395
97			**195**			A24		VS 399
98			**196**					

Raviguptakṛtā

Lokasaṃvyavahārapravṛttiḥ[1]

[sarvatra guṇaiḥ sarvair
doṣaiś ca ya anvi]tā vimuktāś ca |
pānti bhuvanaṃ samantād
ye ke ’pi namaḥ sadā tebhyaḥ || 1 ||[2] **ĀK 1**

jñātvā yat kiṃ cid api
prājñāḥ kṛti [⏑⏑ ⏑ – ⏑ ⏑⏑ ⏑⏑ ⏑ |
⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑
⏑⏑ ⏑⏑][3] ⟨a⟩ṇunāpi randhreṇa || 2 ||

guṇadoṣayor akasmāt
patati yathābhyāsam eva loko ’yam |
nipatanti gṛdhrahaṃsāḥ
śma[śānasarasoḥ prakṛtyeva][4] || 3 || **ĀK 2**

[prāyaḥ khalasāṃnidhye
yā]ti viśeṣo[5] janasya sāphalyam |

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[1] Revision of the text as edited by Nīlāṃjanā Śāha in her book *Ācārya-Ravigupta-viracita-Lokasaṃvyavahāra-pravṛttiḥ*, Ahmedabad 1986. – Śāha’s text is referred to as S. in the footnotes. (p) means: printing mistake in her edition.[...] indicates missing text in the palm leaf manuscript. ĀKtib = the Tibetan version of ĀK. C, D, N, and P refer to the block prints of the Tibetan Tanjur from Chone, Derge, Narthang, and Peking (= Beijing).

[2] ĀKtib reads: *gaṅ źig rnam pa thams cad du* || *yon tan kun ldan skyon spaṅs śiṅ* || *sa kun skyoṅ ba gaṅ yin la* || *de la rtag tu phyag ’tshal lo* || 1 || – **1c** *sa gaṅ skyoṅ ba gaṅ lags pa’i* NP.
“[I] always bow before him / who is the protector of the whole world, / endowed in every respect with all (kinds of) virtues / and free of (all) faults.” – It is very unlikely that the Sanskrit stanza contained *sadā* in both its first and second half.

[3] The gaps here and in the following are due to the fact that the left side of the first page is cut off.

[4] *sma* .... A. – ĀKtib. reads: *yon tan skyon dag glo bur *sñam* || *’di ñid ’jig rten goms pa ste* || *ṅaṅ gis bya rgod dur khrod daṅ* || *ṅaṅ pa mtshor ’bab ji bźin no* || 2 || **2a** *mñam* CDNP **c** *khrid* C, *khred* (?) N; *dad pa* C **d)** *bźino* N. – “‘Virtues and vices (occur) accidentally’ – / thus is the practice of the world. / In the same manner the vulture by its very nature / rushes down upon the cemetery and the goose into the lake.”

[5] *viśeṣā* S.

kuruvinda eva ratnaṃ
jātiviśuddhaṃ dyutiṃ labhate || 4 ||[1] **ĀK 3**

vyāmiśrān api do[ṣaiḥ
◡◡ ◡◡ ◡◡ ◡◡ ◡ – ◡ ◡◡ ◡◡ ◡ |
kṣīraṃ vivektum u]dakāt
ko ’nyo jānāti haṃsebhyaḥ || 5 ||[2] **ĀK 4**

satsv eva satām adhikaṃ
yānti viśeṣāḥ prasiddhim aṇavo ’pi |
sīdhuguṇa e[◡ ◡◡ ◡◡
◡◡ ◡◡ ◡◡ ◡◡ ◡ ◡◡ ◡◡ ◡ **|| 6 ||]**

[jagato ‘pakṛtyu]pakṛtau[3]
khalasatpuruṣau na tṛptim āyātaḥ |
grasate hi tamo bhuvanaṃ
savitāpi sadā prakāśayati || 7 ||[4] **ĀK 5**

paramarmaghaṭṭanādiṣu
khalasya yat kauśalaṃ na tat kṛtye |
yat sāmarthyam upahatau
viṣasya tan nopakārāya || 8 || **ĀK 6**

āgamayaty atiyatnāt
paradoṣān sajjano ’pi nīca iva |
kiṃ tu viśeṣaṇam anayoḥ
pātuṃ sujanaḥ khalo vaktum || 9 || **ĀK 7**

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[1] ĀKtib. reads: _’gro ba mi srun dus kun tu || skye bo’i yon tan ’chab par byed || rigs bzaṅ po yi rin chen dag || kur byin da yis sp⟨r⟩a bar byed || 3 ||_ — 3a _bsrun du_ N, _srun du_ P **b** _’chub_ NP, _’chab_ CD **d** _kun gyi don du_ CD; _spa_ — “Evil beings always / suppress the (good) qualities of men. / Jewels of fine quality, (however), / are adorned by a ruby.” — It is difficult to reconcile the fragmentary Sanskrit stanza with its Tibetan version which seems to be a somewhat free rendering, especially in its first half.

[2] ĀKtib. reads: _*yon tan* skyon daṅ ’dres na yaṅ || yon tan ldan pas yon tan blaṅ || chu las ’o ma ’byed pa yaṅ || ṅaṅ pa las gźan su yis śes || 4 ||_ — 4a _sems can_ CDNP c _laṅ_ N **d** _lam_ (?) N 4. “Even if *virtues and vices are mixed up, / the virtuous one will (always) take the virtues. / To separate the milk from water — / who other than the goose knows how to do it?”

[3] _prakṛtau_ S.

[4] ĀKtib. reads: _mi srun ’gro la ’tshe ba daṅ || skyes mchog phan ’dogs ṅoms pa med || mun pas sa steṅs snaṅ ba min || ñi mas rtag tu gsal bar byed || 5 ||_ — **5b** _’dogs_ P **c** _steṅ_ CD; _ba med_ NP **d** _bsal_ N — 5. “While the evil one finds no end to harming others / the excellent one finds no end to helping others. / While darkness darkens the earth / the sun always illuminates it.”

śaṭhacaritair eva janā
bhṛśam upataptāḥ smaranti sādhūnām |
abhilaṣati śaśāṅkam adhikaṃ
dinakarakaratāpito lokaḥ || 10 || **ĀK 8**

udyuktaḥ parabhede
yathā khalaḥ sajjanas tathā saṃdhau |
chidraṃ karoti sūcī
sapadi pidhatte tadanu tantuḥ || 11 || **ĀK 9**

śaśikaraśucayo 'pi guṇāḥ
śaṭheṣu doṣā bhavanti sādhūnām |
kaladhautam api rumāyāṃ
nipatitam ūṣībhavaty eva || 12 ||

dṛṣṭvā parasya[1] **pīḍāṃ**
prītaḥ khala eva bhavati na kulīnaḥ |
prāyaḥ sphuranti samare
lohamayāny eva śastrāṇi || 13 || **ĀK 10**

ninditum eva khalajanaḥ
sādhūn jānāti sajjanaḥ stotum |
śoṣayati śiśirasamayaḥ
kusumayati vasanta eva vanam || 14 || **ĀK 11**

upaghātino 'titīkṣṇāḥ
hiṃsratayā stabdhadāruṇākṛtayaḥ |
prāyaḥ kalau mahatsv api
nistriṃśā eva yujyante || 15 || **ĀK 12**

ujjhaty aṇv api pāpaṃ
sādhur asādhus tu no mahīyo 'pi |
spṛśati karo 'gniśikhām api
nayanaṃ tu rajo 'pi na kṣamate || 16 || **ĀK 13**

viduṣi kathayaty api hitaṃ
manaḥprasādo 'pi[2] **bhavati na śaṭhasya |**
ratnabhuva eva ratnaṃ
garjati jalade samudbhavati || 17 ||

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[1] *dṛṣṭvāparasya* S. ĀKtib. has *pha rol* which usually renders *para-*.

[2] *manaḥ prasādo 'pi* S.

atisatkārair agatiṃ
gamito ’pi na hitāya kalpate nīcaḥ |
malinayati śiraḥ kevalam
aśucirajo dūram utkṣiptam || 18 || **ĀK 14**

cūḍāmaṇir iva guṇavān
śirasāpi dhṛto naraṃ vibhūṣayati |
kuṅkumam upary api kṛtaṃ
candanam avabhāsayaty eva || 19 ||

yuktyā janayati jagataḥ
kalpanam anurūpam eva parabhāgam |
ativṛddhis tu na rājati
keśanakhānām iva khalānām || 20 || **ĀK 15**

uccair udāttam udayati
nīcair anudāttam ity ucitam etat |
jyotsnā sthalīṣu nipatati
vivarāṇi tamaḥ samāśrayate || 21 || **ĀK 16**

atyucchritān api khalān
abhibhavati kulocchritaḥ śatahato ’pi |
na vijātayaś cakāsati
suruco ’pi puro ’bhijātamaṇeḥ || 22 || **ĀK 17**

guṇavata eva daśadiśaḥ
sphurati yaśo ripuyaśāṃsi rundhānam |
na virūpasyādarśe
pratibimbam udeti ramaṇīyam || 23 || **ĀK 18**

salilanidher apasṛtayaḥ
pūṣṇo ’stamitiḥ kṣayaḥ śaśāṅkasya |
vinipātāś ca guṇavatāṃ
na jātu vṛddhiṃ vyabhicaranti || 24 || **ĀK 19**

āyūṃṣi[1] yauvanāni
jvālāḥ śikhino rayāḥ sravantīnām |
ucchrāyāś ca khalānāṃ
gatā na bhūyo nivartante || 25 || **ĀK 20**

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[1] *āyuṃṣi* S. (p)

anucitaguṇarāgitayā
śucini pade na sthitiṃ khalo labhate |
candanam apāsya saraghā
mr̥takuṇapeṣv eva līyante || 26 || **ĀK 21**

atisatkr̥tā api śaṭhāḥ
sahabhuvam ujjhanti jātu na prakr̥tim |
śirasā maheśvareṇāpi [!]
nanu dhr̥to vakra eva śaśī || 27 || **ĀK 22**

pulakodgama iva kariṇāṃ
doṣo ’pi mahātmanāṃ priyo jagataḥ |
dhanuṣa iva durjanasya tu
guṇo ’pi lokopaghātāya || 28 ||

vāyur iva laghujano ’yaṃ
prāyaḥ pararūpam eti saṃparkāt |
santas tu ravikarā iva
sadasadyoge ’py asaṃśliṣṭāḥ || 29 || **ĀK 23**

virataḥ paropaghātād
vijñānam r̥te ’pi ramayati suśīlaḥ |
guṇarahitam apīndradhanur
dyāvāpr̥thivyor alaṃkr̥taye || 30 || **ĀK 24**

kva khalajanaḥ kva mahattvaṃ
kva kulīnāḥ sādhavaḥ kva ca vipattiḥ |
sadr̥śaviyoge[1] jaḍatā
dhātur iyaṃ kaṃ na tāpayati || 31 || **ĀK 25**

nīco ’pi parigr̥hīto[2]
mahātmabhiḥ param upaiti mahimānam |
sphaṭikopalo ’pi raktaḥ
kuśalair māṇikyam upayāti || 32 || **ĀK 26**

vyavahāreṇaiva jano
loke ∪ ∪ **gu** ∪ ∪ – ∪ ∪̲∪̲ ∪̲∪̲ ∪̲ |
paribhoga eva kathayati
saubhāgyaguṇaṃ vilāsinyāḥ || 33 ||

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1 °*viniyoge* S with the MS, unmetrical!

2 *paragr̥hīto* S against the MS.

vakti na karoti kaś cit
kaś cit anukto ’pi sādhayati kāryam |
puṣpaty aphalo ’pi śaraḥ
kṣīrī tu phalaty apuṣpo ’pi || 34 || ĀK 27

guṇa eva nālam ṛjutā
kauṭilyaṃ doṣa eva na ca jantoḥ |
ṛjur api mārayati śaro
vakro ’pi phalas tanuṃ pāti || 35 || ĀK 28

atitīkṣṇo ’pi varam ṛjur
na tu śāṭhyatṛṇāvṛto mṛdutuṣāgniḥ |
grīṣmavighanātapād apy
adhikaṃ[1] bālātapaḥ pacati || 36 || ĀK 29

śrīparicayāj jaḍā api
bhavanty abhijñā vidagdhacaritānām |
upadiśati kāminīnāṃ
yauvanamada eva lalitāni || 37 || ĀK 30

ādāv eva guruṣv api
vidūṣya cittaṃ[2] bhavanti duṣprājñāḥ |
matsyāḥ kila hantavyā
iti kaivartā vapanti śaṇam || 38 ||

śāntavapur eṣa nāsmād
bhayam udbhavatīti nāyam ekāntaḥ |
śuklāḥ kajjalam asitaṃ
dīpaśikhāḥ kiṃ na janayanti || 39 || ĀK 31

ākāradāruṇo ’yaṃ
bhayam asmād ity aniścayo ’yam api |
bhavati mahābhairavam api
śivasya rūpaṃ śivāyaiva || 40 || ĀK 32

sāhasikatvaṃ guṇa iti
yal laghavaḥ kalpayanti tad yuktam |
guñjāphaleṣu dṛṣṭā
pravālakāśā pulind[r]āṇām || 41 ||

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[1] *api adhikaṃ* S with the MS; sandhi!

[2] *vidūṣyacittaṃ* S.

ciraparicayād guṇā api
vaimukhyaṃ kalpayanti sattvānām |
atitr̥ṣitā api salilaṃ
pibanta evāparajyante || 42 || **ĀK 44**

anupāyena niyuktāḥ
santo ’pi na sādhayanti kāryāṇi |
r̥javo ’pi śarā lakṣyaṃ
na yānti viparītasaṃdhānāt || 43 || **ĀK 45**

uccaiḥpadam adhitiṣṭhaṃl
lokas tattveṣu muhyati prāyaḥ |
viṣamam api paśyati samaṃ
parvataśikharāgram ārūḍhaḥ || 44 || **ĀK 46**

kim apīdam indrajālaṃ
svalpe ’pi yad āśraye samāne ca |
vyavahārā vacanāni ca
na milanti nr̥ṇāṃ mukhānīva || 45 ||

anurañjitā api guṇair
na namanti prakr̥tayo vinā daṇḍāt |
aṅgagatāpi na vīṇā **VS 2852**
kila[1] madhuram atāḍitā kvaṇati || 46 || **MSS 1496**

saṃgatam asatā mahataḥ
kāñcanam ayaseva naiti saṃdhānam |
bheryā na milati vīṇā
kalyāṇaprakvaṇā satī || 47 ||

guṇavadbhir eva guṇināṃ
kr̥taśuddhaṃ bhavati saṅgatam ajaryam|
suciraṃ pravāti gandhaḥ
kakubhādiṣv eva kusumānāṃ || 48 ||

nirguṇam apy anuraktaṃ
prāyo na samāśritaṃ jahati santaḥ |
sahavr̥ddhikṣayabhājaṃ
vahati śaśāṅkaḥ kalaṅkam api || 49 || **ĀK 47**

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[1] *kala°* VS.

āpatsv eva balavatāṃ
śaktir alaṃ vyajyate na saṃpattau |
aguros tathā na gandhaḥ
prāg asti yathāgnipatitasya || 50 || **ĀK 48**

svalpāpi sādhusaṃpad
bhogyā mahatāṃ na pṛthvy api khalaśrīḥ |
sārasam eva payas tṛṣam **SRHt 31.23**
apanayati na yādasāṃ patyuḥ[1] **|| 51 ||** **VS 235**[2]

mahati yathā dṛśyante
doṣās tanavo 'pi no tathā laghuni[3] **|**
lakṣyata[4] **indau pūrṇe**
yathā kalaṅkas tathā na śiśau || 52 || **ĀK 49**

prerayati param anāryaḥ
śaktidaridro 'pi jagadabhidrohe |
tejayati khaḍgadhārāṃ
svayam asamarthā śilā chettum || 53 || **ĀK 50**

dūre 'pi parasyāgasi
paṭur jano nātmanaḥ samīpenāpi |
sravaṇam akṣi na paśyati
śaśini kalaṅkaṃ nirūpayati || 54 || **ĀK 51**

matimān api na virājaty
apathena prasthito visaṃvādāt |
śrotuḥ kalāpi vīṇā
na vitantrī cittam ākṣipati || 55 ||

taj janmanāpi na jaḍaḥ
kartum alaṃ yad budhaḥ kṣaṇāt kurute |
kalpārjitam api rūpaṃ
paśyati nāśv eva kiṃ cakṣuḥ || 56 ||

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[1] *apaharati na vāridher jātu* VS 235.

[2] Attributed to Ravigupta.

[3] *mahati* S; *phal la* ĀKtib.

[4] *lakṣyate* S.

mahad eva balina uccaiḥ
sarvam abhighnanti na prakr̥tinamram |
praśaniḥ[1] **prāyo nipatati**
giriśikhareṣv eva na tr̥ṇeṣu || 57 ||

durbala eva balīyasi
śaktiṃ darśayati vāgviṣāṇena |
kuṇṭhita eva grāvaṇi
ṭaṅko 'dhikam udvamati tejaḥ || 58 ||

adyāpi yānti nāntaṃ
bahavaḥ kr̥tino 'pi dhūrtacaritānām |
veśyāruditasyārthaṃ
vr̥ddhaviṭā api na jānanti || 59 ||

avirāgiṇī mahārghā
niśchidrā stheyasī mr̥dur bhede |
māṇikyaśikheva satāṃ
svalpāpi na saṃgatiś calati || 60 || ĀK 52

kṣaṇikā svabhāvalaghvī
durupacarā bhaṅginī prakr̥tirūkṣā[2] **|**
tāpayati nīcaparicitir
agniśikhevātyupacitāpi || 61 || ĀK 53

ādau lajjayati kr̥taṃ
madhye paribhavati tiktam[3] **avasāne |**
khalasaṃgatasya kathayata
yadi susthitam asti kiṃ cid api || 62 || VS 391, MSS 4771

upalakṣayanti śīlaṃ
prāyaḥ sabrahmacāriṇo jagataḥ |
sūkṣmāṃ gatim apy ambhasi
matsyo matsyasya jānāti || 63 ||

upakārabījam uptaṃ
sadbhūmau na tu khaloṣara udeti |

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[1] Is this a synonym of *aśaniḥ* or only a printing mistake? The alliteration speaks in favour of *praśaniḥ.*

[2] °*rukṣā* S.

[3] VS 391 reads *riktam* which is certainly an inferior reading.

svalpo ’pi tailabindur
vikasati salile na sikatāsu || 64 || **ĀK 54**

udvegakarī paruṣā
yatkiṃcanakāriṇī bibhetrī ca |
bhāryeva satyarahitā
vāg naram acirād vināśayati || 65 ||

mūle nipatanti budhā
śatrūṇām anipuṇās tu śākhāsu |
śvābhikrudhyati[1] loṣṭhaṃ
druhyati puruṣāya tu mr̥gendraḥ || 66 || **ĀK 55**

guṇasalilenaiva śamaṃ[2]
vrajanty amitrāgnayo[3] na doṣatr̥ṇaiḥ |
āloka eva tamasāṃ
niṣiddhaye naiva jātu tamaḥ || 67 || **ĀK 33**

krodhinam eva krodhaḥ
prathamaṃ grasate paraṃ ca naikāntaḥ |
svāśrayam avaśyam agnir
dahati tadanyaṃ tu nāvaśyam || 68 ||

prājñakr̥tenaiva pathā[4]
vrajañ[5] janaḥ svasti yāty akuśalo ’pi |
vajrasyaiva sa mahimā
yan maṇimadhyaṃ viśati tantuḥ || 69 ||

sādhayati yat prayojanam
ajñas tat tasya kākatālīyam |
daivāt katham apy akṣaram
utkirati ghuṇo ’pi kāṣṭheṣu || 70 || **ĀK 34**

nāvaśyam adhīyānāḥ
sarve phalam āpnuvanti vidyānām |

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1 *śvābhikrudhyate* S; metre!

2 *śamaṃ* S. (p)

3 *amitrāgnyo* S.

4 *yathā* S.

5 *vrajan* S.; sandhi!

uṣṭraḥ kuṅkumam aniśaṃ
vahatīti na tat samālabhate || 71 ||

yogyatayaiva vināśaṃ
prāyo ’nāryeṣu yānti guṇavantaḥ |
sphuṭavacanā eva śukāḥ
pañjarabandhe nibadhyante || 72 || **ĀK 35**

bhavati susādhyo ’pi ripur
duḥsādhyaḥ saṃśrito[1] mahāsattvam |
na kṣapayitum alam arko ’py
udabindum udanvati niṣiktam || 73 || **ĀK 36**

paryantaṃ vā gacchati
nārabhate vā mahān anārabhyam |
dārayati yatra nipatati
mahāśanir naiva vā patati || 74 || **ĀK 37**

nālaṃ vivektum ajño
guṇadoṣāṇāṃ subodham api bhedam |
muṣitanayanasya jantoḥ
prakāśatamasī same bhavataḥ || 75 || **ĀK 38**

pāpād virato ’pi śaṭhaḥ
pratyayam āsādya vikurute ’vaśyam |
dagdhasthitā cirād api
sudhāmbusiktāgnim udvamati || 76 ||

mitrodaye vivarṇo
doṣaikāviṣkṛtābhyadhikasāraḥ[2] |
snehakṣayeṇa nirvṛtim
abhyeti khalaḥ pradīpa iva || 77 ||

śrotari saty apavighnāḥ
sadasi giro vāgmināṃ prakāśante |
bhuvam eva prāpya yavaḥ (?)
śuddhim upaity aśma[3]ratnasya || 78 || (?)

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[1] *dussādhyaḥ saṃsṛto* S.

[2] *bhāraḥ* S. The MS is not quite clear: . Cf. *bhuvame* in 78c: .

[3] *aśva (aśma?)* S. — The meaning of this stanza is not fully clear to me.

stutinindābhājanatāṃ
vrajati samaṃ vastu sadasatoḥ patitam |
viṣam ahimukhe 'mbu sādhv api
śuktau muktāphalaṃ bhavati || 79 || **ĀK 39**

aham agraṇīr nṛpasabhā-
śreṣṭatamo 'haṃ pure ca sarvatra |
aham eva cāsya mitraṃ
nīticaṇaḥ kāvyacuñcuś ca || 80 ||

iti dhṛṣṭaśabdadurbhaga-
paruṣavacanaceṣṭabhagna[1]garimāṇaḥ |
prathayanti svayam abudhāḥ
śrutadhana[2]dāridryam antaḥstham || 81 ||

alpaśrutabala eva
prāyaḥ prakaṭayati vāgvaibhavam uccaiḥ |
sarvatra kunaṭa[3] eva hi
nāṭakam adhikaṃ viḍambayati || 82 || **VS 396[4]**

asthānābhiniveśī
prāyo jaḍa eva bhavati no vidvān |
bālād anyaḥ ko 'mbhasi
jighṛkṣatīndoḥ sphuradbimbam || 83 || **ĀK 40**

prākṛtakarmaṇi guṇinaḥ
śaktā iti buddhimān na saṃdadhyāt |
sarvadhurīṇāḥ prakhale
dāmni mahokṣā na yujyante || 84 ||

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[1] *paruṣavace* (*canace*?) *ṣṭakabhagna*° S. Both readings are unmetrical. — There is a blurred letter above *ṣṭa* which seems to be the missing mora, to be inserted before *ṣṭa*. — The possibilities for adding the missing mora are rather limited. *paruṣava*° — if the text is correct — forms the fourth gaṇa, consisting of four short syllables. If *ce*° is correct, it can only occupy the first position of the fifth gaṇa because otherwise we would have a ja-gaṇa (⏑ — ⏑) which is proscribed for all the odd gaṇas of an āryā. Since the last part of the sixth gaṇa is already occupied by °*bhagna*° the missing short syllable can be placed only before or after °*ka*°. If, however, °*ka*° is superfluous then we could have one long or two short syllables before, i.e. something like °*paruṣavacanaceṣṭabhagna-garimāṇaḥ* which can indeed be meaningfully translated. The connection of the two stanzas 80 and 81 is remarkable.

[2] °*ghana*° S.

[3] *anaṭa* S; obviously a printing mistake because the MS reads *kuṇata* as does VS 396.

[4] Attributed to Ravigupta.

alpe ’py apakr̥tihetau
vikāram atyartham eti laghusattvaḥ |
vāti mr̥dāv api pavane
raja eva sudūram unnamati || 85 || **ĀK 41**

prakhalā eva guṇavatām
ākramya dhuraṃ puraḥ prakarṣanti |
kāṣṭhatr̥ṇam eva jaladher
upari plavate na ratnāni || 86 || **ĀK 42**

mahatām eva mahattve
cittaṃ ramate na nīcaparamāṇoḥ |
tiṣṭhaty upari ghr̥tam apāṃ
svayam evādho madhu vrajati || 87 ||

yadi jaḍatā yadi tejaḥ
sarvam alaṃ mūḍha eva na prājñe |
pāṣāṇam apsu majjaty
abhyāhatam agnim udvamati || 88 ||

upaghāta eva kevalam
upayogaṃ yāti durjana upāntaḥ |
muktvā parasya viśasanam
anyac chastreṇa kiṃ kriyate || 89 ||

vyākhyātum eva ke cit
kuśalāḥ śāstraṃ niyoktum[1] alam anye |
upanāmayati karo ’nnaṃ
rasāṃs tu jihvaiva jānāti || 90 || **VS 155**

mohāt prāyo ’pratarā[2]
payasi viṣīdanti jānudaghne ’pi |
prājñās tūpāyabalāt
sāgaram api goṣpadīyanti || 91 ||

vyasanebhyaḥ saṃyantuṃ
dhīmantaḥ śaknuvanti nālpabalāḥ |

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[1] *prayoktuṃ* VS 155.

[2] *apratarāḥ* “not crossing, not going over”; here it forms the antonym of *prājñāḥ*. Hence its meaning has to be “stupid”. This is so far not attested!

śarabhā[1] evocchvāsaiḥ
kūpād abhyuddharanti jalam || 92 || **ĀK 43**

cittasya tal laghutvaṃ
yad vibhavāḥ pratanavo ’pi madayanti | **ĀK 56ab**
lūtānām api tānān
makṣikamaśakaṃ nidhanam eti || 93 ||

viṣayagaṇaḥ kāpuruṣaṃ
karoti vaśavartinaṃ na satpuruṣam |
badhnāti maśakam eva hi
lūtātantur na mātaṅgam || 94 || **ĀK 56cd**

guṇavantam upāsīnā
laghavo ’pi sabhāgatāṃ vrajanti satām |
prāleyācalamūrdhasu
bhavanti tuhināny api himāni || 95 ||

ekam api vācyamānaṃ
doṣarajaḥ prorṇute guṇaśatāni |
lakṣma śaśinaḥ pramārṣṭuṃ
bahavo ’pi na śaknuvanti guṇāḥ || 96 || **ĀK 57**

sujanā eva vyasane
śaktās trātuṃ na durjanabhujaṅgāḥ |
tārayati lokam ambhasi
naur eva śilā nimajjayati || 97 ||

dūre ’pi guṇavadudaye
prītāprītā bhavanti sadasantaḥ |
unmiṣati kamalam udayati
bhānau kumudāni khidyante || 98 ||

doṣeṣu yad ramante
na guṇeṣu khalās tad apy anāścaryam |
paridadhati kekipakṣān
vihāya ratnāny api pulindrāḥ || 99 ||

parapṛṣṭhamāṃsalubdhā
yat kiṃ cit sukham avāpya sarpantī |

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[1] *sarabhā* S.

āśātikeva[1] khaladhīr
nipatati nityaṃ vraṇeṣv eva || 100 ||

doṣam api guṇavati jane
dr̥ṣṭvā guṇarāgiṇo na khidyante |
prītyeva śaśini patitaṃ
paśyati lokaḥ kalaṅkam api || 101 || **VS 244**[2]

pariśuddhām api vr̥ttiṃ
samāśrito durjanaḥ parān vyathate |
pavanāśino 'pi bhujagāḥ
paropaghātaṃ na muñcanti || 102 || **ĀK 58**

sādhūnām api doṣaṃ
dattvā lokān khalāḥ prabādhante |
khe 'pi viracayya cakraṃ
lūtā maśakān vinighnanti || 103 || **ĀK 59**

viṣayaviṣāturamanasaḥ
kiṃ nāma durātmano 'sty akaraṇīyam |
durgandhi virasam[3] asthy api
na leḍhi kiṃ śvā kṣudupataptaḥ || 104 || **ĀK 60**

sādhuṣv evātitarām
aruntudāḥ svāṃ vivr̥ṇvante vr̥ttim |
vyāghrā nighnanti mr̥gān
mr̥tam api tu na siṃham ādadate || 105 || **VS 408**

r̥juvakraśiśujaratāsu
candramāḥ sarvathā haraty eva |
sā jātu nāsty avasthā
na yatra sujanaḥ priyaṃ kurute || 106 ||

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[1] *āśānikeva* (?) S. Cf. *petus tatra vipūyake 'dya nipatanty āśātikā makṣikāḥ* SKA 66d. The unpublished *Saptakumārikāvadānaṭīkā* explains this passage as follows: (36a5) ***petu***⟨*r*⟩ *nn***ipatitāḥ* | ***tatra****iva* ***vipūyake*** *āklinne* ***nipatanti*** *saṃjāyante vraṇakledajātā* ⟨***ā***⟩***śā***(37b)***tikāḥ*** *——————kāś ca tajjātikāḥ kṣudrā nīlavarṇamarmaṇikā iti sāyāṃ* (?) *prasiddhiḥ* |.

[2] Attributed to Ravigupta!

[3] *durgandhivirasaṃ* S. It is a question of taste whether or whether not to split *durgandhi* and *virasaṃ*.

kāraṇata eva vairaṃ
bhavatīti mr̥ṣeva[1] bhāṣate lokaḥ |
kiṃ nāma tat prayojanam
ahinakulaṃ yat sadā vairi || 107 ||

avikāriṇam api sajjanam
aniśam anāryaḥ prabādhate ’tyartham |
kamalinyā kim apakr̥taṃ
himasya yat tāṃ sadā dahati || 108 || **ĀK 61**

śaktā api satpuruṣāḥ
pratyapakārāya nāpakurvanti |
nirghātān api sahate
dharaṇī na divaḥ pratidadāti || 109 ||

anapakr̥tāv anabhijñaḥ
sakalajagadvyasanapaṇḍitaḥ satatam |
prakr̥tir iyaṃ kāpy asatī
parapīḍāyai khalajanasya || 110 ||

śrutyāpi yānti khedaṃ
mahatām adhamāḥ kathaiva kā vr̥ddhau |
abhyaruṇam api na dīpo
rājati kim uto ca madhyāhnam || 111 ||

svaguṇān iva paradoṣān
vaktuṃ na sato ’pi śaknuvanti budhāḥ |
svaguṇān iva paradoṣān
asato ’pi khalās tu kathayanti || 112 || **VS 410[2]**

kr̥tvāpi yena lajjām
upaiti sādhuḥ paroditenāpi |
tad akr̥tvaiva khalajanaḥ
svayam udgiratīti dhig laghutām || 113 || **VS 411[3]**

prakhalā eva khalānāṃ
praśamāyālaṃ na jātu satpuruṣaḥ |

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[1] *mr̥ṣava* S. (p)

[2] Attributed to Ravigupta!

[3] Attributed to Ravigupta!

kuṣṭhavyādher auṣadham
anurūpam uśanty ariṣṭatarum || 114 || **ĀK 62**

prathamataram eva dhūrtā
guṇino ’py atyunnatān prabādhante[1] **|**
strīṇāṃ staneṣu lakṣmīr
iti teṣv ādau jarā patati || 115 || **ĀK 63**

vyasanair evāghrātāḥ
śr̥ṇvanti vacāṃsi pāpamitrāṇām |
udbhūtāriṣṭānām
apathyam evādhikaṃ svadate || 116 || **VS 2883**[2]

lokasya duḥkhabhūyasa
ānandaḥ pelavo bahu vyasanam |
bālyaṃ jarā ca suciraṃ
yauvanam alpāni tu dināni || 117 ||

upacāramātrakam alaṃ
paramārthaḥ kāryiṇāṃ na sarvatra |
praśraya eva prāyaḥ
sadbhāvaratаṃ kvacit strīṇām || 118 ||

dvayam api duḥsthitam etat
prājñe dainyaṃ jaḍeṣu cotsāhaḥ |
khalatir[3] **mūrdhni na rājati**
mukhe ’pi keśā na śobhante || 119 ||

abhyunnatān api jaḍān
matimān abhibhavati vibhavarahito ’pi |
nipatad api divyam ambhaḥ
praśamayati samutpatiṣṇu rajaḥ || 120 || **ĀK 64**

balavān aham iti yo madam
āśritya parān upaiti na sa vidvān |
savitur api dakṣiṇāyana-
gatasya tejo jaḍaṃ bhavati || 121 ||

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[1] *pradhāvante* S. This makes little sense, therefore I adopt the reading *prabādhante* of VS 2862. ĀKtib. translates *’gog* “take(s) away forcibly, snatch(es), tear(s) away”.

[2] Attributed to Ravigupta!

[3] *khalitaṃ* S. The emendation is absolutely necessary.

kṛcchragatā api na budhāḥ
paribhavamiśrāṃ śriyaṃ niṣevante |
na pibanti bhaumam ambhaḥ
sarajasam iti cātakā eva || 122 || **ĀK 65**

śikṣayati loka eva
prāyaḥ kusṛtīr[1] janaṃ suśīlam api |
indhanam eva prathayati
havirbhujo dāhasāmarthyam || 123 || **VS 2858[2]**

mahatām eva samānaṃ
bhavati mano ’tyucchritau nipāte ca |
bhānor evāvikṛtaṃ
maṇḍalam udaye ’stagamane ca || 124 || **ĀK 66**

pratidinam apacayaduḥkhaṃ
śakto[3] mṛdur eva candra iva soḍhum |
tīkṣṇo ’stameti kāmaṃ
na tu ravir iva khaṇḍanaṃ sahate || 125 || **ĀK 67**

svasthaḥ priyam[4] anuraktaṃ
na jahāti jano janaṃ vipattau tu |
bhavati daśāsau yasyāṃ
prāṇān api moktum utsahate || 126 ||

tāvat santi sahāyā
yāvaj jantur na kṛcchram āpnoti |
vinipatati śirasi vajre
kaṃ kaḥ śaktaḥ paritrātum || 127 || **ĀK 68**

dviṣadabhiyuktāvasthām
anubhavitāro vidanti na svasthāḥ |
na srotaso calācalam
anuhyamāno vijānāti || 128 ||

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[1] *eva hi prāyaḥ duṣkṛtīr* S. This is metrically defective, therefore I adopt the reading of VS 2858: *eva prāyaḥ kusṛtīr*.

[2] Attributed to Ravigupta!

[3] *śaktau* S, *nus* (as predicate of the sentence) ĀKtib.

[4] *svasthapriyam* S.

na vinā nīcavimardād[1]
antaḥsthairyaṃ prakr̥ṣṭam aśnuvate |
agnāv eva suvarṇaṃ
śudhyat kalyāṇatām eti || 129 ||

guṇavān api yo ’nyahitaṃ
na karoti sa bhidyate kathaṃ viguṇāt[2] **|**
aviśiṣṭaḥ so ’stamitād
udito ’pi na yaḥ prakāśayati || 130 || **ĀK 69**

na vinā phalaniṣpatteḥ
svaguṇānāṃ sāratāṃ jano vetti |
mantrāṇāṃ sāmarthyaṃ
manute sarpān vaśīkurvan || 131 ||

kaś cit kva cid balīyān
naikaḥ sarvārthsādhanāyālam |
śailaṃ bhinatti vajraṃ
svayam eti bhidāṃ viṣāṇena || 132 || **ĀK 70**

prakr̥ter duḥśodhanatayā
kulajā api santi ke cid atiraudrāḥ |
śītasaliloditāny api
kamalāny uṣṇena vikasanti || 133 ||

dr̥ḍhapakṣo ’pi jighāṃsuḥ
karmī kṣepāt sudūram api gatvā |
svayam eva patati sarvo
bāṇa iva kṣīṇasaṃskāraḥ || 134 || **ĀK 71**

prāptavihīnā viṣayāḥ[3]
sutarām utkaṇṭhayanti hr̥dayāni |
svapnakṣaṇadr̥ṣṭā iva
durlabhadayitāpariṣvaṅgāḥ || 135 || ,

prāptān api na labhante
bhogān bhoktuṃ svakarmabhiḥ kr̥paṇāḥ |

[1] °*vimardā (dāt?)* S. This is no doubt a good emendation. °*vimardān* would also be possible.

[2] *viguṇāḥ* (°*ṇāt*?) S. This is no doubt the correct emendation. ĀKtib. translates *phal pas* “from an ordinary person”.

[3] *prāptavihīnāviṣayāḥ* S.

mukhapākaḥ kila bhavati
drākṣāpāke balibhujāṃ hi || 136 || **ĀK 72**

svalpenāpy udayena
prāyaḥ sarvaṃkaṣā bhavanti khalāḥ |
udadhir bhuvanajalair api
na jātu sīmānam uccarate || 137 ||

klībasya yānti kālā
vyādhasyeva[1] satatam dvayenaiva |
pīḍayataḥ param adhikaṃ
pareṇa vā pīḍyamānasya || 138 ||

sakr̥d api dr̥ṣṭvā puruṣaṃ
prājñās tulayanti sāraphalgutvam |
hastatulayāpi nipuṇāḥ
palaparimānaṃ[2] vijānanti || 139 || **ĀK 73**

jarayanti viṣaṃ gr̥hṇanti
pannagān aśanim apy apaghnanti |
damayanti diggajān api
kim asādhyaṃ nāma kuśalānām || 140 ||

śudhyati duḥkhena manaḥ[3]
pāpeṣu tu majjati prakr̥tyaiva |
svayam eva bhavati malinaṃ
vāsaḥ śuklaṃ[4] prayatnena || 141 || **ĀK 74**

tanuvibhave ’pi hi nayavati
śatrau prājñā bhavanty adhikayatnāḥ |
pratyalpa eva vāriṇi
nāvo yatnena vāhyante || 142 ||

asnigdhā api bhaktiṃ
dhūrtā upadeśayanti phalahetoḥ |
veśyā ramayanti janaṃ
bhāvena na cānurajyante || 143 || **ĀK 75**

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[1] *vyādhasyaiva* S.

[2] *parijñānaṃ* S, metre!

[3] *malaḥ* S with the MS; ĀKtib yid suggests **manaḥ* which makes better sense.

[4] *śuklaḥ* S.

rogo ’ṇḍajo ’ṅkuro ’gnir
viṣam aśvatarī ghuṇā vraṇakrimayaḥ[1] **|**
prakr̥tikr̥taghnāś ca narāḥ
svāśrayam avināśya naidhante || 144 || **ĀK 76**

guṇavatsu nātilakṣmīr
dhanino ’pi prāyaśo guṇadaridrāḥ |
aticāru karṇikāraṃ[2]
surabhīni lavaṅgakusumāni || 145 || **ĀK 77**

aticapalam asthiraguṇaṃ
durgraham avidheyam ācitaṃ doṣaiḥ |
yogena rasam iva satām
anibadhya manaḥ kuto bhūtiḥ || 146 || **ĀK 78**

udaye mā yāta madaṃ
vyasaneṣu mābhyupaita[3] **saṃtāpam |**
udayati tamo ’pi saṃhr̥tam
uditaḥ savitāpi yāty astam || 147 || **ĀK 79**

atisumahataḥ sthirān apy
unnatidoṣeṇa kulagirīṃs[4] **tyaktvā |**
saritaḥ prayānti sāgaram
anunnateḥ paśyata mahattvam || 148 || **ĀK 80**

kulajo ’yaṃ guṇavān iti
viśvāso na kṣamaḥ khalaprakr̥tau |
nanu malayacandanād api
samutthito ’gnir dahaty eva || 149 || **ĀK 81**

alpenāpy udvegaṃ
vrajanti santaḥ svabhāvasukumārāḥ |
dr̥ṣṭvaiva saviṣam annaṃ
sravato nayane cakorasya || 150 ||

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[1] *aśvatarīghuṇāvraṇakrimayaḥ* S.

[2] *aticārukarṇikāraṃ* S.

[3] *mābhyupaiti* (°*ta*?) S. ĀKtib. has *yid chad mi bya’o* “shall not become despondent”.

[4] *kulagirīṃ* S.

Ravigupta:
How to deal with worldly business

1. Homage always to all those beings
who protect the world,
endowed in every respect with all (kinds of) virtues
and free from (all) faults.

2. Knowing just a little bit
the wise ....
....
.... even by a small hole.

3. It is only through habituation
that men unexpectedly turn to virtue or vice.
By their own nature vultures and geese
rush down upon cemeteries or lakes.

4. [Generally in the presence of an evil being]
does the (specific) quality of a man reach fulfilment.
Only in a *kuruvinda* ruby
does a jewel of the purest quality become brilliant.

5. Even if virtues are mixed up [with vices,
the virtuous one will (always) take the virtues.
To separate the milk] from water –
who else than the geese know how to do it?

6. Only among the good will the qualities of the good,
even the smallest ones, be appreciated greatly.
The qualities of rum ....
....

7. Evil beings and good beings,
in doing harm to others and in helping them,
find no contentment.

For darkness devours the earth,
but the sun always illuminates it.

8. The skill which an evil person shows
with regard to hurting the weak points of others and so on
is not (shown) with regard to duty.
Poison has a much greater power to do harm than to help.

9. Just like a mean being a good person
ascertains the faults of others with utmost zeal.
However, there is a difference between the two:
while noble beings hide them, mean beings disclose them.

10. They who are heavily tormented by the conduct
of bad people remember the good ones.
People who are tormented by the rays of the sun
long even more for the moon.

11. In the same way as the evil one is intent on dividing others
the good person (is intent) on uniting (them).
The needle makes a hole
and immediately thereafter the thread fills it.

12. Even if the virtues of good people are as pure
as the rays of the moon – for the bad they become faults.
Even gold which has fallen into a salt lake
becomes completely acid (or salty).

13. Seeing the pain of someone else,
only the mean person is pleased, not the noble person.
Generally in a battle only those weapons
which are made of iron shine.

14. (While) a bad person is an expert only in criticizing the good
a good person (is an expert) in praising (others).
(While) the cool season dries up the forest
it is spring that makes (it) blossom.

15. It is a general rule that in the Kali age, even among the great (people)
only (those) swords (or: cruel people) are used
which (or: who) are suited to kill, which (or: who) are extremely sharp,
and which possess a rigid and sharp form,
on account of its quality to kill.

16. A good person avoids even a small misdeed,
a bad person not even big ones.
The eye does not stand even a particle of dust,
while the hand touches even a flame.

17. Even when a wise person tells (him) something useful,
a bad person is not pleased in his heart at all.
When a cloud emits the sound of thunder
jewels come forth only from the ocean.

18. A low person will not become beneficial
even when he has been brought to an unduly (high) position[1]
by excessive good-treatment.
Dirty dust that has been thrown far away
will invariably make one's head dirty.

19. A virtuous person, even if carried on one's head,
adorns a man like the wish-fulfilling gem.
Sandal-wood easily surpasses saffron,
even if the latter is placed high.[2]

20. Only when men create something in a reasonable manner
then this will produce an adequately excellent (result).
Excessive growth, however, does not shine,
neither in the case of hair and nails nor in the case of rogues.

21. Excellency is produced from excellency
inferiority from inferiority — this is appropriate.[3]
The splendour (of the moon) falls down upon the (open) plane,
while darkness adheres to vacuities.

22. A person of noble descent, even if defeated a hundred times,
surpasses mean persons, even if raised to the highest ranks.

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[1] This is a very tentative translation of *agatiṃ*.

[2] The relationship between the two halves of the stanza is not quite clear.

[3] Apart from the strange position of *brten nas* before *mun pa* the Tibetan translation correctly renders the Sanskrit original. – As already hinted at by Nīlāṃjanā ŚĀHA the first half of the stanza alludes to Pāṇini 1.2.29 and 30: *uccair udāttaḥ* "(The terminus technicus) *udātta* 'high-pitched' denotes [a vowel] with rising tone (*uccaiḥ*)" and *nīcair anudāttaḥ* "(The terminus technicus) *anudātta* 'low-pitched' denotes [a vowel] with falling tone (*nīcaiḥ*)."

Jewels lacking genuine quality, even if they shine brightly,
do not shine in the presence of a jewel of fine quality.

23. The fame of a virtuous one radiates in the ten directions
of the compass and suppresses the fame of (his) enemy.
The mirror image of an ugly person
never looks pleasant (in a mirror).

24. When the ocean retreats, when the sun sets,
when the moon disappears
and when the virtuous ones fall down
they do not do any harm to their (former and future) growth.

25. One's life, one's youth,
the flames of a fire, the torrents of a river,
and also the high ranks of bad persons
once they are gone they will not return.

26. On account of his longing for inappropriate qualities
a bad person does not live in a pure place.
The bluebottle abandons the sandal-wood (on a funeral pyre)
and stays only with the corpses of the deceased.

27. Bad people, (even) if they are excessively honoured,
do not abandon at all their inborn nature.
Is not the moon still crooked
(even) when carried on the head of the Great Lord, Śiva?

28. Like the bristling of the hairs of elephants
even a fault of great beings is pleasant to other people.
The virtues of bad people, however,
do (only) harm to other people, like (the string) of a bow.

29. Like the wind, the facile person generally
adopts somebody else's form by way of contact.
Like the sun, good beings, however,
remain uninfluenced by the contact with good or bad people.

30. A moral person who abstains from doing harm to others
is pleasant, even if lacking discriminative knowledge.
Even lacking the string, Indra's bow, the rainbow,
adorns both heaven and earth.

31. What contrast between a wicked person and (his) success,
between good people of noble descent and (their) misfortune!
Who is not tormented by this lack of ability of the creator
in separating those who are (of) similar (quality)?

32. When he is accepted by noble-hearted beings
even a low person attains the highest greatness.
Even a crystal looks (like) a ruby
when it has been reddened by a skilful person.

33. Only by daily can usage the qualities [of the good people
be appreciated] in the world.
Only enjoying them tells us something
about the pleasant qualities of a beautiful woman.

34. Some speak but do not act,
others fulfill their task unasked.
Although it has no fruits, the *śara* grass blossoms,
the fig-tree[1] bears fruit, although it does not blossom.

35. Straightness is not sufficient to be a virtue
and the crookedness of a person is not (always) a fault.
A straight arrow kills,
whereas a shield[2] is crooked, but protects the body.

36. Although extremely sharp, a straight (fire) is better
than the soft fire of chaff, which is covered by the grass of wickedness.
Much more than even the heat of the cloudless (sun) of the hot season
burns the heat of the newly risen (sun).

37. By the accumulation of good fortune even fools
become experts in the ways of shrewd conduct.
It is only the hilarity of youth which teaches
coquettishness to the young women in love.

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[1] *Kṣīrī*: "N[ame] of several plants containing a milky sap" (Apte, p. 626b); but cf. *kṣīravr̥kṣa* "2. The glomerous fig-tree" (Apte, p. 627a)

[2] The masculine form *phalas* is so far not attested!

38. Already in the beginning people of low intelligence
are polluted in their hearts even towards venerable persons.[1]
"As it is known fishes are to be killed"—
saying this the fishermen throw their nets.

39. 'His appearance is peaceful, therefore no danger
will arise from him' — this is not a necessary conclusion.
Is it not so that the white flames of a lamp
produce dark lampblack?

40. 'He is frightening by his appearance,
danger (might) arise from him' —
this is also not a necessary conclusion.
Śiva's body, although extremely frightening,
is suited to create nothing but (mental) peace.

41. 'Rashness can be a virtue'—
this statement made by frivolous people is appropriate:
in the berries of the Guñjā plant
there is the splendour of corals for the Pulindas.

42. Even (good) qualities can create aversion in beings
when they are accustomed to them for a long time.
Even extremely thirsty people
become disinterested in water as soon as they drink it.

43. Even good people will not accomplish their tasks
when they are not equipped with appropriate means.
Even straight arrows will not reach their targets
when they are placed (on the bow) in a wrong manner.

44. When occupying an elevated position,
people generally are confused with regard to the true nature of things;
he who has climbed to the top of a mountain
regards as even (or: agreeable) what is (in fact) uneven (or: dangerous).[2]

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[1] The first half of the stanza cannot be construed properly. Is *ādāv eva* correct?

[2] This is the translation of the MSS: "When occupying an elevated position, the people generally are confused in seeing things truthfully; they see rugged places as though they are even, as persons who have climbed to the top of a mountain." (A. A. R.)

45. This is indeed some kind of jugglery
that while the basis is rather limited and uniform
the actions and the declarations of men
do not coincide as do their faces.

46. Though propitiated because of his good qualities,
the subjects do not bow (to the king) without (fear of) punishment.
As it is known, a lute, though in the lap (of a person)
does not produce sweet sounds unless (the strings are) struck.

47. If a great and a bad person meet,
they cannot form an alliance, as in the case of gold and iron.
A vīṇā does not go together with a kettle-drum
because the vīṇā produces such a fine (and characteristic) sound.

48. Only the alliance of the virtuous with the virtuous
remains pure and everlasting.
The fragrance of the flowers wafts
for a very long time only on the peaks of mountains.

49. The good generally do not abandon him who relies on them
even if he is without qualities, if he is (only) devoted.
The moon carries even the dark spots on him
that share together with him waxing and waning.

50. Only in the time of calamities the power of the great
becomes clearly visible, not in the time of prosperity.
The fragrance of the Aloe wood is not so intensive
as long as it has not fallen into a fire.

51. Even the smallest welfare of the good is enjoyable for the great person,
but not the most abundant wealth of the evil.
Only the water of the pond quenches thirst,
but not (the water) of the ocean.

52. Even the tiniest faults are visible at a great being,
but at an insignificant person this is not the case.
The dark spots can clearly be seen at the full moon,
but at the young moon this is by no means the case.

53. An ignoble person, although himself destitute of power,
instigates others to do harm to the people.

A stone which itself is not able to cut
sharpens the blade of a sword.

54. Men are harsh with the offences of others,
even if they are far away,
but not with their own ones, even if they are near.
The eye does not see its own outflow ('discharge'),
(but) it examines the dark spot in the moon.

55. Even an intelligent person does not shine
if he has set out on a wrong path on account of deception. (?)
Even the sweet-sounding vīṇā will not captivate
the heart of the listener if it is without strings.

56. A dull-witted person is not able to accomplish in a lifetime
what a wise person can do in a split second.
Does the eye not perceive quite rapidly
the form which has been acquired over an eon?

57. The strong attack intensely all that is great,
not that which is humble by nature.
The thunderbolt usually hits the tops
of the mountains, not the grass.

58. Only the weak one demonstrates his strength
towards the stronger one with the sword ('horn') of his speech.
Only when it has become blunt,
the stone-cutter's chisel emits sparks at a rock.

59. Even today many very intelligent people
cannot fathom the conduct of cunning people.
Even old paramours do not understand
the motive behind the weeping of courtesans.

60. Like the rays of a ruby
which never loose their reddishness,
which are very precious, immaculate,
lasting, yet mild when they are split,
even the smallest association with the good
which is (always) affectionate
precious, without weak spots, lasting,

yet soft at the time of parting
will not sway.

61. Familiarity with low persons which is transient,
casual by nature, difficult to attend, fragile
and coarse by nature, even if greatly increased,
torments (the heart) like a flame of fire.

62. In the beginning his activity makes us feel ashamed,
in the middle period it brings us insult,
and is all empty (useless)[1] in the end;
say, is there anything that is stable and trustworthy
in associating with the wicked? (A.A.R. in MSS)

63. Generally the companions observe
whether people behave in accordance with the laws of morality.
It is the fish who knows even the finest movements
of another fish in the water.

64. The seed of a favour shoots if it has been sowed
into the soil 'good person', not into the barren ground 'bad person'.
Even a tiny drop of Sesamum oil
spreads in water, not in sand.

65. Like a wife that does not speak the truth
a speech that agitates, is harsh,
haphazard and causes fear
ruins a man within a short time.

66. While clever people attack the root (i.e., fundament) of their enemies,
dull people (attack only their) twigs (i.e., their less vital parts).
While the dog gets angry at a lump of clay (thrown at it),
the lion, the lord of the animals, injures the man (challenging it).

67. The fire of enmity is extinguished
only by the water of virtues, not by the (dry) grass of faults.
Only the light, and never the darkness,
is able to remove darkness.

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[1] Read "bitter." A.A.R. translates the inferior reading *riktam* that can be found in VS 391.

68. Anger first devours just him who is angry,
but not necessarily the opponent.
Fire necessarily destroys its own basis,
but not necessarily that which is separated from it.

69. Even if he is without skills, a man walks safely
if he follows only that path which has been laid by the intelligent.
It is only due to the power of a diamond-pin
that a thread can go through a jewel.

70. When an ignorant person reaches his purpose
this happens to him (only) coincidentally.
By chance even a woodworm
somehow carves a letter into wood.

71. Not all of those who study
will necessarily attain the fruit of knowledge.
Although the camel constantly carries saffron
it never obtains it.

72. Just on account of their usefulness
talented people generally perish among the ignoble.
Only the parrots that are endowed with a clear voice
are incarcerated in the prison of a cage.

73. Even an enemy who is (usually) easy to defeat
is hard to defeat when he adheres to a noble-hearted being.
Not even the sun is able to make disappear
a drop of water that has been placed in the ocean.

74. A noble-hearted being either reaches the (very) end
or does not set out for what should not be undertaken.
The thunderbolt splits where it strikes upon
or it does not strike (at all).

75. An ignorant person is not able to recognize the difference
between virtues and vices even if it is very easy to see.
For a person who has lost his eyesight
light and darkness are the same.

76. Even if a bad person abstains from sinful deeds
he will inevitably do harm once he has found a reason.

Even after a long time a brick that has remained hot
emits fire when sprinkled with water.[1]

77. A wicked person becomes pale when a friend is successful,
his essence is made visible only through his arms,[2]
and he becomes pleased by the loss of love,
thereby resembling a lamp
which becomes pale when the sun rises,
whose great importance is revealed only at night
and which becomes extinguished when the oil is consumed.

78. When there are listeners then the words of speakers
shine forth in an assembly free of impediments.
Barley[3] attains the purity of an *aśmaratna*
only when it has been placed in the earth.[4] (?)

79. The same thing can become the object of praise or blame,
depending on whether it has fallen into a good or bad (receptacle).
Water, even of good quality, become poison in the mouth of a snake
but a pearl in a shell.

80. 'I am the leader, I am the very best
in the assembly of the king and everywhere in the city.
And only I am his friend,
skilled in the fields of policy and poetry.'

81. The stupid people who by such speech,
which is unfortunate, harsh, and full of arrogant words,,
spoil their reputation — they display their inner poverty
as far as their learning is concerned.

82. Generally only those with little strength of learning
make a great show of their command of language.
Everywhere it is the only poor actor
who overdoes his performance.

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[1] Cf. 208

[2] Taking *doṣā* as the instrumental of *dos*- "forearm, arm," here used in the sense of "brutal force." Herein I follow a suggestion of Mitsuyo DEMOTO. A more conventional rendering would be "through his faults."

[3] The function of *yava*- "barley" in this stanza is not clear to me.

[4] *bhuvam eva ... ratnasya. aśma* is only a conjectural reading. The MS reads *aśva*. The second half of the stanza remains unclear.

83. “Only fools and not the wise
love what the cannot have.
Who but a child seeks to grasp
the moon as it shines in water?” (D. H. H. INGALLS)

84. A wise person should not appoint talented people
for an ordinary task just because they capable (of doing it).
Strong bulls who are fit for all kinds of burdens
are not fixed with a weak rope.[1] (?)

85. On account of even the smallest offence
persons of weak character become extremely set up.
Even when (only) a mild breeze blows
dust raises very high.

86. Only very bad persons attack (?) the leading position of the virtuous
and place themselves in front (of them).
Only grass (and) wood float on the ocean;
this is not the case with jewels.[2]

87. It is only the mind of the great that rejoices at greatness,
not that of the low and insignificant.
While ghee floats on the surface of water
honey sinks down of its own accord.

88. Whether it is dullness (or: solidity), or it is brightness (or: heat)—
either is sufficient only to a dull person, not to a wise.
A stone[3] sinks down in water,
but if it is struck it emits sparks.

89. A bad person in one’s proximity
can be used only for the purpose of destruction.
What else can be done with a knife
except slashing someone else apart?

90. Some people are skilled only in explaining something,
others are able to apply a (field of) science.

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[1] *prakhala-* is usually a noun!

[2] I.e., they sink down.

[3] Note that *pāṣāṇa-* is so far attested only as masculine!

The hand offers the food,
the tongue alone, however, recognizes its taste.

91. Because of their stupidity dull-witted people
usually despair of water that reaches up only to their knees.
For the intelligent people, however, even the ocean
becomes as shallow as the water in the footprint of an ox.

92. The wise are able to guard themselves
against calamities, not people of little strength.
Only the *śarabha* deers take the water
out of a well by inhaling it.[1]

93. This is the weakness of the mind:
that it gets intoxicated by even the smallest possessions.
It is because of the webs of spiders
that flies and mosquitos die.

94. The sense objects govern a bad person,
not a good person.
A spider's web is able to hold only a fly,
not an elephant.

95. Because they follow the virtuous,
even light-hearted people may join the ranks of the good.
On the peaks of the Himālaya mountain
even snow becomes ice.

96. A single particle of faults veils hundreds of virtues
when it is made public.
Even the many virtues of the moon
cannot wipe off its characteristic spots.

97. Only good people are able to offer protection
in a calamity, not bad people who are like snakes.

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[1] The ability of the *śarabha* deer to drink water from a well without using its tongue is already mentioned in Kālidāsa's *Ṛtusaṃhāra* 1.23d: *śarabhakulam ajihvaṃ proddharaty ambu kūpāt*. There is a variant reading *ajihmaṃ* (thus also the commentators Amarakīrti and Maṇirāma who explain it as *akuṭilam*; KALE who has the same reading explains *ajihmaṃ* as *niralasaṃ*!) which is, however, certainly not correct. Is there a relationship between these two passages? The *śarabha* is either a kind of deer or a mythological eight-legged animal.

Only a ship can save people while they are in the water
while a stone will drown them.

98. Even when it happens far away,
the good rejoice at the success of a virtuous person
while the bad are unhappy about it.
When the sun rises, the *kamala* lotuses open
while the *kumudas* become tired (and close).

99. It is not at all surprising that the wicked
rejoice in faults and not in virtues.
The wild Pulindas neglect jewels
and adorn themselves with the feathers of peacocks.

100. Covetous of the flesh of someone else's back,
crawling around after having attained some insignificant happiness,
the mind of the wicked, like a bluebottle fly,
always comes down only on wounds ('vulnerable spots').

101. Even when they see a fault in a virtuous person
those longing for virtues are not disappointed.
It is with pleasure that people behold the dark spots
which have fallen on the moon.

102. Even when his livelihood is completely pure
the bad person torments others.
The snake, although it feeds on air,
does not abandon doing harm to others.

103. Bad persons accuse even the good
of faults and torment people heavily.
The spider erects its web even in the (open) sky
and kills the flies.

104. What is actually impossible to do for an evil-hearted being
whose mind is sick because of the poison 'sense objects'?
Does a dog, when it is suffering from hunger,
not lick even at a (piece of) bone which smells and tastes bad?

105. Those who are able to inflict severe wounds
display their own (characteristic) behaviour only towards the good.
Tigers kill deer,
but do not even touch a dead lion.

106. Whether it is straight or crooked, waxing or waning,
the moon is always pleasing.
There is indeed no condition
in which a good person is not agreeable.

107. 'There is always a reason behind enmity'—
this popular saying is completely wrong.
Why are the snake and the mongoose
always hostile to each other?

108. The ignoble person always torments excessively
the good person even if he has not been hostile (against him).
What kind of offence has the lotus committed against the frost
that it always torments ('burns') it?

109. Although they could do so,
good people never respond to an offence.
The earth tolerates even (the attacks) of hurricanes
and does not return them to the heavens.

110. He who is ignorant in not harming others
is always a great expert in creating distress for everybody..
Bad people have this kind of attitude
in order to torment others.

111. Mean people become annoyed even when they only hear of great beings,
and much more so in the case of their success.
Already at dawn a lamp no longer shines,
not to speak of (the time of) midday.

112. The wise are unable to mention their own virtues
and likewise the faults of others, even if these exist.
The wicked, however, speak of their own virtues
and likewise of the faults of others, even if these do not exist.

113. The good are embarrassed
if others mention their good deeds,
even if they have done them.
Even without having done them,
the wicked speak about (their good deeds) themselves—
fie upon this kind of superficiality!

114. Only very bad persons are able to tame (other) bad persons.
a good person (is) not at all (able to do this).
The *ariṣṭa* tree is declared
to be a suitable medicine against leprosy.

115. First of all cunning people torment those,
who possess virtues (or: strings) and are raised (into a high position).
The beauty of women lies in their bosoms,
and for this reason old age at first plunges down on them.

116. Those affected by nothing but vices
listen to the words of evil friends.
Those who bear the signs of death
relish only that which is unwholesome.

117. For men who are full of sorrow
joy is scarce and misfortune is abundant.
Childhood and old age last very long,
but youth only a few days.

118. For the industrious it is enough to be occupied,
they do not have any lofty aim in mind.
Generally (mere) courtesy is enough for women,
they rarely delight in a (genuinely) good character.

119. These two things are quite out of place:
the listlessness of an intelligent person
and the initiative of a dull person.
Baldness does not look resplendent on a head
and hairs do not look nice on a face.

120. An intelligent person, even without wealth,
defeats fools, even if they assume a high rank.
The heavenly water, even if it falls down,
stops the rising dust.

121. He who approaches others haughtily,
thinking “I am mighty,” is not wise.
Even the heat of the sun becomes cool
when it has set out on the southerly course.

122. Intelligent persons, even if they are in great difficulties
will never enjoy wealth which is mixed with humiliation.

The *cātaka* bird will never drink water
which has reached the earth, because they regard it as soiled.

123. The world usually teaches the wrong paths
even to people of well-founded morality.
It is only the fuel which incites
the fire's ability to burn.

124. Whether they are in a very high position or whether they fall down
the mind of the great remains the same.
The disk of the sun does not change
neither when it rises nor when it sets.

125. Only he who is soft is able to bear daily
the sorrow of reduction — like the moon.
He who is sharp might sink down, like the sun,
but he does not stand being damaged.

126. A healthy person does not abandon a beloved person,
who is dear (to him);
in a calamity, however, that situation might occur
in which he tries to throw away even his own life.

127. As long as a human being is not in a difficult situation
he has friends.
When the thunderbolt falls upon one's head —
who is (then) able to save him?

128. Only those who experience it know the condition
of being attacked by an enemy, not those living in peace.
He who has not been carried away by it
does not know the unsteadiness of a stream.

129. Without the attacks of mean people
one does not attain an excellent inner stability.
Gold attains its beauty
only after it has been purified in fire.

130. If somebody, although virtuous, does not help others,
how would he then be different from a person without virtues?
(The sun) that does not emit light, although it has risen,
is not different from (that sun) that has (already) sunk down.

131. Without the ripening of the fruit
one does not see the essence of one's own qualities.
Only he who spellbinds snakes
believes in the power of Mantras.

132. Somebody might be very strong in some field,
however a single person will not be able to accomplish everything.
A thunderbolt can split a rock,
but it cracks by itself because of a horn (?).

133. Since their character has not been (properly) refined
even some of the noble-born are very violent.
Although they grow in cool water
the *kamala* lotuses open their blossoms (only) when it is hot.

134. Even if his (own) allies are strong, every active enemy
will fall by himself when his abilities are exhausted,
however far he has gone by his invectives,
like an arrow that is destined to kill will fall down by itself
when its power is exhausted,
even if its feathers are strongly fixed,
however far it has gone by its momentum.

135. Objects of the senses that are first attained and then disappear
entice the hearts (of human beings) very much;
they are like the embraces of one's beloved that are hard to get,
experienced in a dream for a split second (only).

136. Because of their own (former) deeds
misers cannot enjoy enjoyments, even if they are at hand.
As it is known, the crows develop an abscess on their beaks
when the grapes are ripe.

137. Even with the smallest success the wicked
generally become cruel to all.
Even with all the water of the earth
the ocean does not transgress its borders.

138. For the coward as for the hunter
time elapses always in a twofold manner:

either he torments his opponent excessively
or he will be tormented by his opponent.

139. Even when they have seen a man only once,
the wise can measure both his weight and lack of weight.
Those who are experts in weighing with their hands only
recognize the size of the *pala* weight.

140. They digest poison,
they seize snakes, they even ward off the thunderbolts,
they tame even the elephants who guard the directions of the compass—
what is there that cannot be accomplished by skilful people?

141. A mind is purified (only) with (great) pain;
however, it immerses into sin by its very nature.
A garment gets dirty by itself,
white (only) with great effort.

142. Even when the enemy has little wealth,
but knows the principles of policy,
the wise do not reduce their efforts.
When there is only a very little amount of water,
it requires effort to set a ship in motion.

143. Even when they do not feel any affection
cunning people show devotion
when they have a (certain) purpose (in their minds).
Prostitute please men,
but they do not really love them.

144. A disease, an egg-born being, a sprout, fire,
poison, a she-mule, wood-worms, insects living in wounds
and men who are ungrateful by nature
cannot thrive without destroying their own basis.

145. Excessive wealth cannot be found among the virtuous,
and the rich are generally lacking virtues.
While the flower of the *karṇikāra* tree[1] is very beautiful,

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[1] For *karṇikāra-* (Pterospermum acerifolium Willd.) cf. Renate SYED, *Die Flora Altindiens in Literatur und Kunst*, München 1990, pp. 189-193. Many stanzas of the classical Sanskrit literature allude the beauty of the white, yellow or golden *karṇikāra* flowers, however there is only one *locus classicus* which expressly mentions its lack of fragrance, Kālidāsa's *Kumārasaṃbhava* 3.28:

the flowers of the clove plant smell very sweet.

146. If the mind, which is extremely fickle,
of unsteady qualities, difficult to grasp,
difficult to handle and full of faults (or: danger),
is not controlled by the contact with the good,
as quicksilver is controlled by a recipe (prepared) by experts,
how will it attain (supernatural) power[1]?

147. Do not become haughty when you are successful,
and do not grieve when you are in trouble.
When (the sun) rises even darkness is dispelled,
(however) even the risen sun will (eventually) set.

148. Having left even the very high and firm chief mountain-ranges
because of their fault of being high
the rivers flow down to the ocean —
look, how great it is not to be haughty!

149. Even if they descend from a noble family and possess virtues
one should not make friends with evil-natured beings.
When a fire has spread, it burns
even with the sandal-wood from the Malaya mountains.

150. The good who are tender by nature
get excited even by a very small (reason).
Already when they behold poisoned food
the eyes of the *cakora* bird start to trickle.

(To be continued)

<Keywords> Ravigupta, *Lokasaṃvyavahārapravr̥tti*, Indian *nīti* literature

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varṇaprakarṣe sati karṇikāraṃ dunoti nirgandhatayā sma cetaḥ | *prāyeṇa sāmanyavidhau guṇānāṃ parāṅmukhī viśvasr̥jaḥ pravr̥ttiḥ* ||. The first half of this stanza can also be found in the first half of stanza 5 of Vararuci's *Gāthāśataka*. It wording is slightly different: *yon tan ldan la phyug po dkon* || *phyug po la yaṅ yon tan dkon* ||.

[1] Or: well-being? — For a description of mercury see Narahari's *Rājanighaṇṭu*, *varga* xiii, stanzas 107-113. Cf. Richard GARBE, *Die indischen Mineralien. Ihre Namen und die ihnen zugeschriebenen Kräfte.* Narahari's Râĝanighaṇṭu Varga XIII. Leipzig 1882. Among the names for mercury one can find *rasa, capala,* and *durdhara* which are referred to in this stanza.

A specimen of the palm leaf manuscript of the *Lokasaṃvyavahārapravṛtti*